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THE MANLIEST MAN.

BY G. W. BUNGAY.

The manliest man of all the race,
Whose heart is open as his face,
Puts forth his hand to help another.
'Tis not the blood of kith or kin,
'Tis not the color of the skin;
'Tis the true heart which beats within,
Which makes the man a man and brother.

His words are warm upon his lips,
His heart beats to his finger tips,
He is a friend and loyal neighbor.
Sweet children kiss him on the way,
And women trust him, for they may,
He owes no debt he cannot pay;
He earns his bread with honest labor.

He lifts the fallen from the ground,
And puts his feet upon the round,
Of dreaming Jacob's starry ladder,—
Which lifts him higher day by day
Towards the bright and heavenly way,
And further from the tempter's sway,
Which stings like an angry adder.

He strikes oppression to the dust,
He shares the blows aimed at the just,
He shrinks not from the post of danger;
And in the thickest of the fight
He battles bravely for the right
For he is mightier than the might,
Though cradled in an humble manger.

Hail to the manly man, he comes;
Not with the sound of horns and drums,
Though grand as any duke, and grander;
He dawns upon the world, and light,
Dispels the dreary gloom of night,
And fills, like bats and owls, take flight;
He's greater than great Alexander.

Soft Answers.

It is a remarkable fact, that one-half hour's summer sunshine deflects the vast mass of the Crittania Tubular Bridge more than all the dead weight which could be placed upon it. What a tribute to the might of gentleness?

That school-child made a good reply, who said that meek people were those who "give soft answers to rough questions." But how far the world is from taking the scriptural standard, and considering meekness a valuable quality, we may learn by a common use of the word. Who would like to have said of him, as of Moses, that he was "very meek?" Something mean spirited would be the popular acceptance; nobody would understand the words to express any enviable virtue, if used in the degenerate conversation of to-day. And yet, how does the Giver of all blessings signalize the meek? They are among his specially blessed—"they shall inherit the earth."

A gentleman came to Sir Eardley Wilmot in great wrath at an injury he had suffered from some person high in worldly position, and was considering how he could best show his resentment. "Would it be manly to resent it?" Yes, but God like to forgive it." The idea had an instantly soothing effect, and he left that interview thinking no longer of revenge.

It is related of Anthony Blanc, one of the earliest converts made by Felix Neff, that when he was struck on the head by an opponent of the truth, he said, "May God forgive and bless you." The other exclaimed in a fury that he would kill him. Some days afterward Anthony met this man in a narrow Alpine road, and fully expected to be struck again, but, to his amazement, a hand was outstretched with the heartfelt words, "Mr. Blanc, can you forgive me?" The soft answer to his blow had softened his heart.

Does not Sir Matthew Hale seem the greater man, when we recall his reply to Cromwell's angry speech, "My lord justice, you are not fit to be a judge." Hale had refused to lend himself to some arbitrary action, and his only answer to the Protector's words was, "Please your highness, it is very true." His great upright soul was also crowned with humility; and a source of many of the hard answers which create life's angry altercations is pride.

On merely worldly ground there is great wisdom in soft answers; for the speaker is so apt to win the day, and gain his own object in the end. DeQuincy tells of himself, that when traveling once on the roof of a coach, he fell asleep from weariness and weakness, being at the time in bad health, and lurched against another passenger, who awoke him with much surliness, and complained morosely of this invasion of his comfort. DeQuincy apologized, said he was unwell, but would do what he could to avoid falling asleep for the future. Nature would not be coerced, however, and he felt the arm of his surly neighbor passed around him to prevent his falling, and in all the stages of his journey thereafter he acted

with the tenderness of a woman toward the invalid.

Much practical philosophy lies in the saying of one little boy to another. "Don't speak so cross; there's no use in it." Truly no use for anything beneficial or pleasant, but much use for the inflaming of discord and establishment of malice. Especially in domestic life is the sharp answer one of Satan's choice engines for the creation of all uncharitableness. And those who can refrain from it under provocation have achieved a great victory over themselves. One of the most tried and most holy women that ever acted thus, is described by her celebrated son, Augustine. She had learned not to resist an angry husband, not in deed, only, but even in word. Only when he was smooth and tranquil she would give an account of her actions, if haply he had taken offence. In a word, while many matrons, who had milder husbands would, in familiar talk, blame their husbands' lives, she would blame those wives' tongues. And they, knowing what a choleric husband she endured, marvelled that it could never be perceived that Patricius had beaten her, or there had been any domestic difference between them. And how closely the meek spirit is allied to that of the peace-maker in the next beatitude we may gather from Augustine's further words: "This great gift, also, thou bestowest, O my God, on that good hand-maid of thine, that, between any discordant parties, when hearing on both sides most bitter things, such as swelling and undigested cholera causes to break forth, she never would disclose aught but what would tend to their own reconciliation." Short-lived would be the strifes of the world did everybody act like Monica.

There are a few sweet placid tempers to whom the "soft answer" comes comparatively easy; but with most persons, it must be the fruit of resolute self-control and self-conquest of a habit of mind produced by watchfulness and prayer. One can sympathize with the passionate school-boy, who pondering on this subject, asked another: "What soft thing is very hard?" and explained his meaning thus: "If it is not a hard thing for a fellow to give a soft answer when he's right down vexed, then I don't know where you'll find anything that's hard." But, if the school-boy learns the lesson, the man will have less difficulty in putting it to use. "The beginning of strife is as when one leeth out water," and the soft answer will always enable us to fulfill the following injunction: "Leave off contention before it be meddled with." Yet how easily we justify ourselves in this wrong doing, prompted by the demon, pride! How quickly does the sharp retort leap to the lips, how clever we deem ourselves when the thrust (probably as poisonous as we could make it) has been given! We do not remember that this, like other human temptations, was met and conquered by our Great Exemplar; we do not consider Him who endured such contradiction of sinners against himself," who, when he was reviled reviled not again; when he suffered, he threatened not," although the twelve legions of angels stood ready at his call.

From Louisville, Ohio.

Our grove meeting at Louisville, Ohio, is among the things of the past. Owing to circumstances we did not continue our meeting as long as we expected, but closed on Sabbath evening. Yet it was an enjoyable meeting. We had a large congregation and good order generally. Of course some were seen to sneer, others came to see what kind of a meeting these Progressives were going to have out in the woods, and I suppose they did see that they had a real good meeting. Some that were not there have been heard to make unchristian remarks about us. We feel sorry for such for their sakes; but it is all right as far as we are concerned, we are getting used to persecution and don't mind it, it only brings us nearer to our God and makes us more determined to strive for his cause. Brother R. F. Mallott and brother Wm. Keifer were our ministers, and they did their part well. All, but the few exceptions named, appeared favorably impressed, and thought we had a good meeting. Work is beginning on our new meeting house in Louisville. We expect soon to have a house to worship in where we can feel at home, and go on in the work of our Master.

CORNELIA SNYDER.

HINTS FOR THE WISE.

Evangelist:

Providence has favored me with church papers and documents sent by seemingly sincere friends from both the so known elements, as "Progressive" and "Old Brethren."

I was requested to read and prove all things and hold fast to that which is good; which, I pray God to enable me to do impartially, as is the duty of all. And as a result, my firm convictions are that three elements, differing in doctrine as we (the different branches of the church) do, can not all be the church of Christ; that some of the grand doctrines of Christ's church are overlooked.

Each element has its choice of a peculiar something, not warranted by the grand doctrines of peace, union, and love, taught by Christ and his apostles. Blessed are the peacemakers. Matt. 5: 9. What of the reverse? Also read John, 14: 27, and 20: 19.

But it seems to me there is too much contention about questions similar to the washing of hands among the Jews, and the covering of women. Paul said: "If any man seem to be contentious, we have no such custom, neither the churches of God." 1 Cor. 11: 16. Let us not forget. Matt. 22: 39, 40. Instead of loving our neighbor as we ought to love ourselves so much above our brother that self becomes so great in self estimation, that every thing not going as self wants it, is not right and will not be submitted to. It is lamentable that our beloved brotherhood is engaged in a spiritual warfare among its own members. Let the reader ask himself, am I guilty of giving offences, Matt. 18: 7, and thus may my beloved brother in Christ cease from sowing discord among the Brethren, or otherwise.

Why, Brethren, we are acting *spiritually* like the old Jews did *carnally*, before the destruction of Jerusalem. As soon as one got popularity enough to raise an army he would do so. Read the history. A hint to the wise is sufficient.

Each element claims to stand upon the platform of the "Old Brethren." The question now is, can three buildings stand upon one foundation, only broad enough for one of the three? No. But the one who practices *all* the teachings may have salvation for sinners through the grace of God. By faith which worketh by love, as soon as we live as the true Samaritan did, Luke, 10: 33, 35, we can hope for salvation.

Oh! but what a charge will love bring about. No boasting or threatening to divide other families of church, who are yet in peace; no fault-finding and all such like things, known among the sincere children of the one *Holy and Triune God*. Hence, let us repent of the evil and do good, and put to practice the counsel of Gamaliel of old, Acts, 5: 55-59, so we be not found fighting against God. "Watch and pray that you enter not into temptation." "If it were possible the very elect shall be deceived." Christ. JACOB HELSOPPLE.

Geistown, Pa.

REMARKS.

We publish this article with pleasure, and hope our readers will profit by it as far as it can be made applicable to any of them; but we kindly inform brother Helsopple that he could do much more good if he could have such an article in the columns of the *Messenger* once and a while, where it would reach the prejudiced ones, and those who have made and are still making the division. He might then hope to advert and counteract some of its injurious effects.—[EDITOR.]

THE SOP.

BY M. FORNEY.

In No. 29, present volume, I find an endorsement of S. W. Wilt's, communication on the Supper question, by N. A. Frame. He says, none of the apostles partook of the sop except Judas, and that we do not want sop on the table. If he will read his Bible, he will find the twelve disciples ate of the same that Judas did, with the exception of the morsel of bread which Christ dipped into the dish and gave to Judas, that the others might know who would betray him. In Mark 14: 18-20, we are told it was one of the twelve which was dipping in the dish with the Savior. It is therefore plain that all were sopping bread and eating at the same time. And it appears that the Savior approached this part of the subject more than once, for the reason that his disciples did not know from

the first answer they received which one it was that would be guilty of the betrayal, when he said one of the twelve who is dipping with me in the dish will betray me. It appears then, that through the saddening of the disciples hearts there was awakened the stirring question among the twelve, "Is it I?" It arose from the charge which the Savior brought against one of them, but which one was uncertain. The disciples looked one upon another, and finally Christ gave them a surer sign. He told them that the one to whom he would give some bread after he had dipped it in the sop, he it was that would betray him. If you will take Matthew, Mark and John, and compare them, you will find that all did eat of the same kind of food while at the table, and all the difference was the handing of the bread to Judas to identify him as the betrayer. We should not be too ready to receive new ideas before we compare them with the Gospel.

Abilene, Kansas.

Living Christianity.

While in Fayette county, Ohio, the other week, a scene came under my observation, which awakes a good text for a few comments. In an old dilapidated log cabin, of the pattern of 1815, a family dwelt, surrounded by poverty, almost extreme, and a little child, a member of the family lay sick. The mother belongs to the same church in the locality that two mothers of very wealthy families do, who number the acres of land that they possess from twelve hundred to two and a half thousand acres each, and are able to live in any condition of life that money can give. Amidst this affluence they profess the name of Christ, and they profess it humbly and well. They frequently visited the humble cabin and sat for hours by the cradle of the little one, which was thought to be concluding its short act in the drama of life, that it might commence an increasing one among the flowers that grow on the banks of the eternal river. These sisters manifested a living Christianity; a Christianity that recognizes no superiority in rank, built upon a foundation of wealth; a Christianity that is a light that shines with a beautiful brilliancy, amidst the turmoils, suffering and evil darkness of an unfriendly world; a Christianity that is not ashamed of its own, even though found under the plainest roof and around the most common hearth stone, attired in the mantle that poverty, alone, does show. A becoming example these sisters set, and an example worthy of all imitation; and when the final gathering shall take place, it will be theirs to say, "When saw me thee sick." Blessed are the poor in spirit, for theirs is the kingdom of heaven. G.

From Nickerson, Kansas.

The Lord is still with us, adding such as shall be saved. On July 31st two more were received by baptism, one of whom had been a member of the German Baptist church for about seventeen years, but had, unfortunately, never been converted until last winter during our short series of meetings held at Riverton; since which time, by the council of the advocates of the Re-baptism decision, (See minutes of annual meeting, 1873,) the dear sister has tried in vain to be reconciled to a baptism in water without the divine renewing and indwelling of God by his Spirit. But all in vain, her former baptism was not the "answer of a good conscience toward God." At last, after many sleepless nights, and weeks of intense heart anguish, she came twenty-five miles with her husband, to be "buried by baptism into death to rise to walk in newness of life," "being renewed in knowledge after the language of him that has created us." Taking his yoke she has found rest unto her soul. Oh! solemn warning to you, dear reader. Are you in the church without a wedding garment on? Do you profess what you do not possess? Do you speak that you do not know, and testify that you have seen? Does the word of God dwell in you richly, or do you draw nigh to God with your lips (formally), while your heart is far from him? May God awaken all such to see their danger and from whence they are fallen, and repent, and do the first works, Rev. 2: 5.

JACOB W. BEER.

Nickerson, Kansas.